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ABSTRACT

This issue of the "Goldfinch" is devoted to Iowa folklife. The first article explores what "folklife" is and provides several examples. The second article is about artwork and poetry done by Mesquakie Indian children from the Sac and Fox Settlement School near Tama, Iowa. Dome-shaped structures, called "wickiups," in which the Mesquakie Indians used to live are also examined. The third article discusses traditional games and the reasons why children play them. Storytelling is the subject of the fourth article. There is a section to help students discover their own family folklife. Activities enable children to explore their own lives and those of other family members. They are encouraged to look through family photographs, find recipes that have been handed down over several generations, and find family "treasures" that have historical or sentimental value. Instructions are included for a "Family Folklore" card game. The fifth article is about folk songs. Traditional songs, like "Go Tell Aunt Rhody," are discussed and two songs by Iowa elementary students are included. The sixth article describes quilting and the "Quilt Game." Festivals are the subject of the seventh article. A Folklife crossword puzzle, a BASIC computer program, an essay on Harriet Tubman written by a sixth grader, and suggestions for reading and summer sightseeing are also included. A number of pictures and illustrations complement the articles. (GEA)

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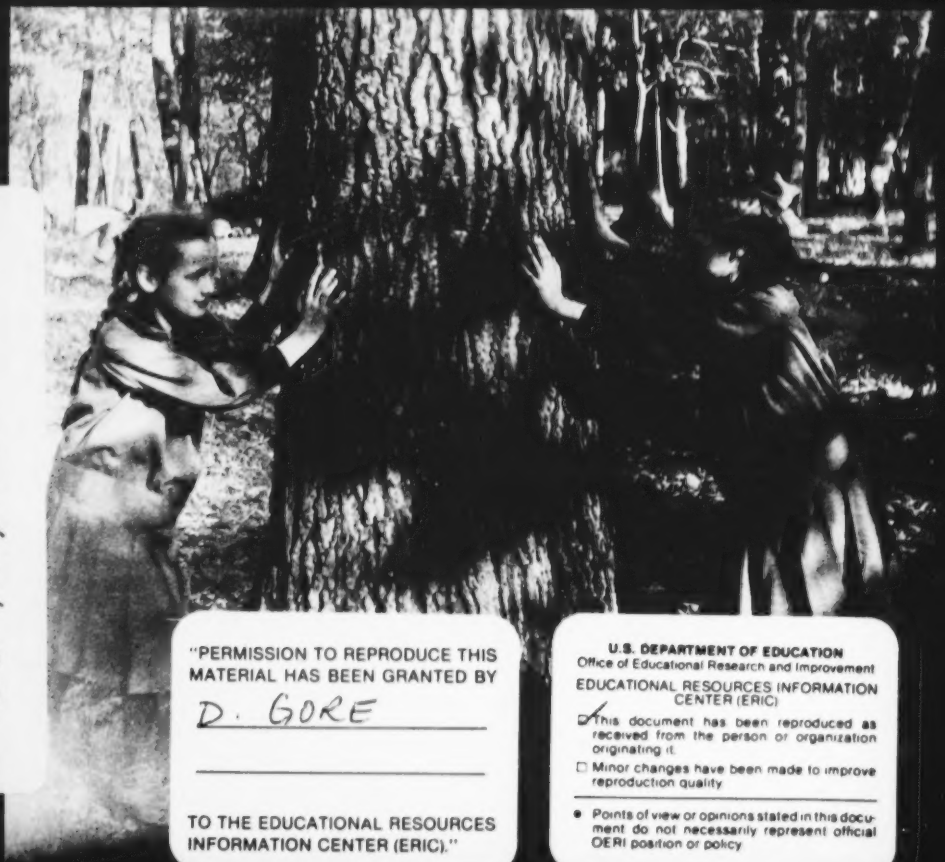
The Goldfinch

Iowa History for Young People
Volume 10, Number 4
April 1989



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Iowa Folklife

The **Goldfinch**

Member of EDPRESS

1988 Golden Lamp Honor Award Winner

Iowa History for Young People
Volume 10, Number 4
April 1989

Editor: Deborah Gore

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Steven Blaski

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SHSI, Foster Collection

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ON THE COVER: *Two young girls play what looks like hide and seek—a traditional children's game. Read more about games and folklife in this issue of the* **Goldfinch**. *Photograph from the State Historical Society of Iowa, Iowa City.*

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Oscar Grossheim Collection, Musser Public Library, Muscatine

Celebrating holidays is a part of folklife. To celebrate May Day (May 1), Muscatine eighth graders dance around a May pole in 1923.

Iowa Folklife

"Engine, engine number nine
running down Chicago lines
if the train falls off the track
will you want your money back
yes, no, or maybe so. . .

"Eanie Meanie Miney Moe
Catch a tiger by the toe
if he hollers let him go
Eanie Meanie Miney Moe. . .
O-U-T spells out and
That means YOU!"

These are rhyming games that you and other children from Iowa and other states probably have played. Do you know any others? Where did you learn them? Maybe from your parents, grandparents, or friends.

Have you ever blown out candles on a cake to celebrate your birthday? Did you make a wish—but not tell anyone so that it would come true?

Have you watched or taken part in a Fourth of July parade? After watching fireworks, have you drawn pictures in the air with sparklers?

Rhyming games, birthday parties, and holiday celebrations are all part of **folklife**. Folklife is all of the living traditions that are passed on from one

generation to another. You usually learn about folklife traditions by word-of-mouth. You hear stories and songs from your parents. Or your grandparents show you how to catch a fish, make a quilt, or tell a joke.

We inherit folklife from our family and friends. We can learn about our family's past through folklife. Or we can learn about the history of an ethnic group or culture. When you play games like tag, there's a good chance your great grandparents played the same game when they were your age.

State Historical Society of Iowa, Iowa City

Folklife includes playing games. These two Davenport girls are decked out in their swimming suits in 1919. Do you know any swimming games?

SHSI, Iowa City

A group of Iowans gather at a corn roast in Aurelia, Iowa, in 1915.

This special issue of the *Goldfinch* will help you to discover your own family folklife. We will also explore a few stories, songs, arts, and crafts that make up Iowa folklife. Because folklife is often learned by word-of-mouth, it's important not to forget it. We've included activity sheets for you to write down the folklife you discover. Make your own family folklife scrapbook by completing these activities.

What it's not—what it is

To help you understand what folklife is, let's see what it's not. Folklife is not:

- a fad (like punk haircuts)
- primarily learned from a textbook at school
- a paint-by-number kit
- television
- incorrect information, as in someone saying "that's not true—that's just folklore"

What is folklife? Read the box on page 5.

Learn the Lingo

Folk: Another word for people

Folklife: Living traditions such as stories, art, recipes, customs, beliefs, music, and dance passed on from generation to generation. Folklife traditions are usually learned by word-of-mouth or demonstrated within a group.

Traditions: Beliefs, objects, and activities that are important enough to be shared.

Folk Art: Objects made by hand as well as the method or way the objects are made. Examples of folk art include wood carvings, costumes, and quilts.

Folklore: Spoken or written traditions such as stories, poems, riddles, jokes, beliefs, proverbs, and legends.

Foodways: Traditional ways of making and serving different kinds of foods. An example of foodway is serving a cake with candles on it to celebrate a birthday.

Have you ever made a snowman? These Monticello children proudly display their work in 1958.

SHSI, Iowa City

SHSI, Iowa City

A group of people are on a picnic outside of Rochester around the turn of the century.

Folklife is made up of folklore. Some of those stories you have heard from your grandparents make up folklore. Rhymes you recite while jumping rope and the scary stories you tell at slumber parties are folklore. Read more about storytelling in nineteenth-century Iowa on page 13.

Art and powwows

To find out about one culture's folklife, the *Goldfinch* visited the Sac and Fox Settlement School near Tama, Iowa. We took photgraphs of children in traditional costumes dancing in the school gym—just like they would dance at a powwow (ceremonial Indian dance). Look at some art and poetry these Mesquakie kids created on page 7.

Do you remember any songs you have learned from relatives or friends? We have a special salute folk songs co-written by Iowa students and Iowa City singer/songwriter Dave Moore on page 20.

Do you have any handmade quilts or comforters at home? These are part of folk art, too. Try the quilt game on page 23 to see if you can design your own quilt.

This special issue of the *Goldfinch* is packed with activities, games, and mysteries to help you explore your own family folklife. In discovering folklife, you can learn about the history closest to you—your family's.

Mesquakie Student Art

by Victoria Carlson

The *Goldfinch* recently visited the Sac and Fox Settlement School near Tama, Iowa. We took photographs (*below*) of Mesquakie Indian children dancing in traditional ceremonial clothing. These kids also exhibited artwork and poetry at the University of Iowa Museum of Art.

If you go to the State Historical Building in Des Moines or to Iowa Hall in Iowa City, you can see beautiful examples of Mesquakie art and even a **wickiup** (wik-EE-up, dome-shaped structure that served as a house)!

Mesquakie art is not just a part of the past. Art is still part of Mesquakie life on the **settlement** (land owned by the Mesquakie, rather than a reservation that is government land) near Tama.

Mesquakie artists continue to express pride in their tribe and its values and history. Today they keep alive the traditions of beadwork, finger-weaving (weaving without a loom), carving, drum performance, dancing, and other art forms.

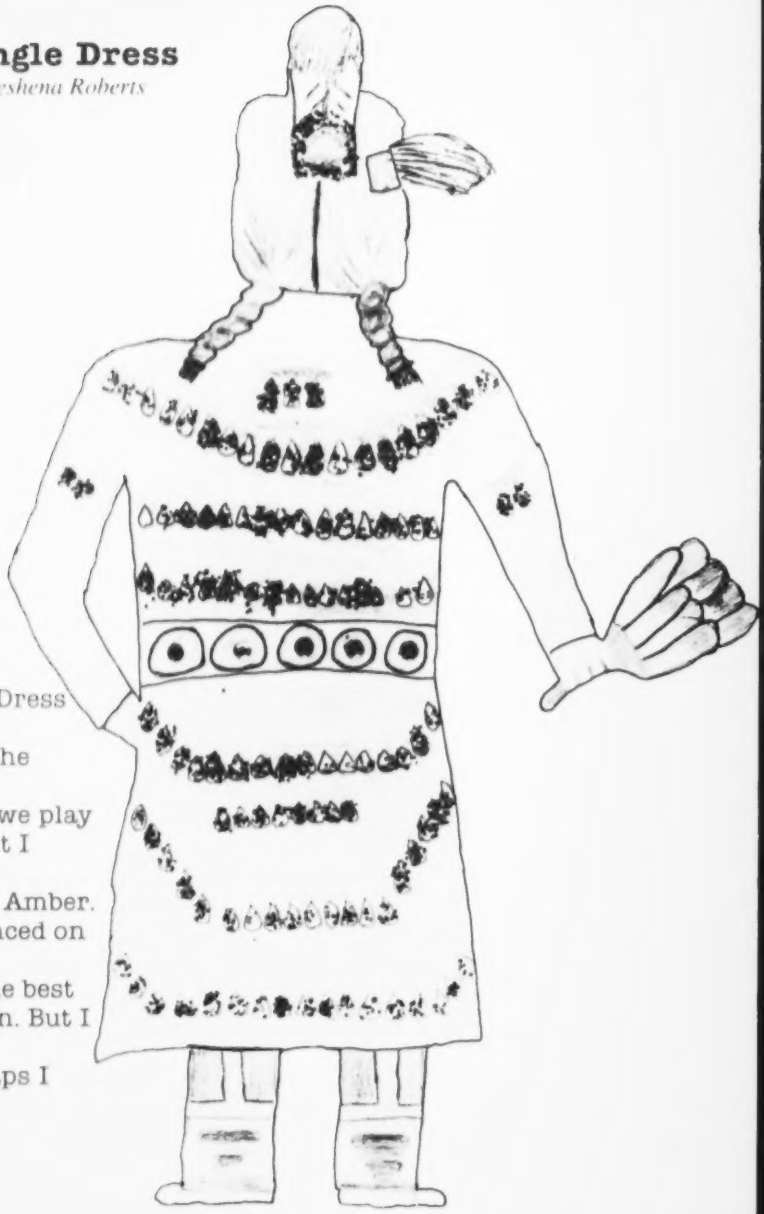
Turn the page to see artwork by Mesquakie kids:

These Mesquakie kids all contributed art or poetry to this issue of the* Goldfinch *(left to right): Lana Davenport, Donetta Wanatee, Keshena Roberts, Hayden Bear, and Tyler Lasley.

Steven Blaski

Jingle Dress

by Keshena Roberts



My Wish

Sometimes I wish I was a Jingle Dress
Dancer.
My mother said that perhaps in the
winter
we could order the jingles. When we play
powwow at home in the basement I
always
dance jingle, including my sister, Amber.
By the way the Blackfoot lady danced on
the videotape
it looked as if it was fun. She is the best
Jingle Dress Dancer I've ever seen. But I
hope
I do better. Next powwow—perhaps I
will be
a Jingle Dress Dancer.
—by Lana Davenport

Pipe Dancer

by Tyler Lasley

Steven Blaski

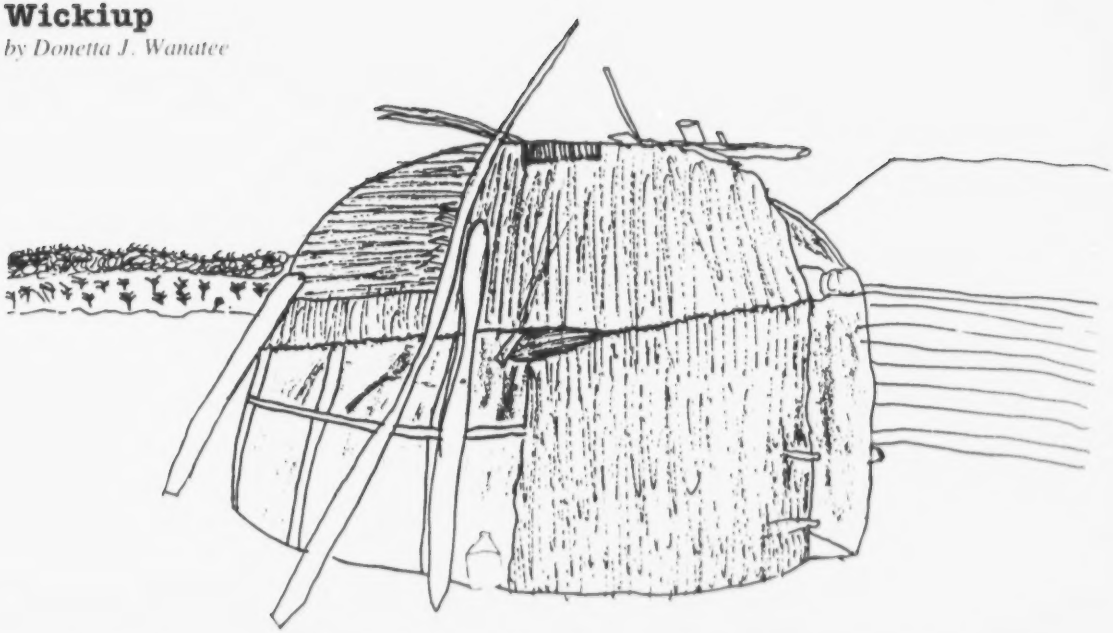
Tyler Lasley wears a feather outfit as he dances to traditional Mesquakie music.

Next Year

One day at the Meskwaki Powwow
I saw Tysin dancing
as I was sitting
on the bleachers
surrounded by the laughter
and enjoyment
of the reality
of being there again
at the Powwow
And I thought ...xt year
would be much better
—by Hayden Bear

Wickiup

by Donetta J. Wanatee



Some handiwork provided the Mesquakie with the necessities of daily life. To house themselves the Mesquakie built dome-shaped structures called "wickiups." The wickiup was built mostly by Mesquakie women who bent branches to make a curved frame and then covered the frame with mats woven of cattail grass. The Mesquakie also wove mats for use in and around their wickiups. Other Mesquakie art forms have traditionally been part of tribal ceremonies and religious rituals. Women decorated the clothing to be worn on special occasions. They used natural materials such as porcupine quills. Once European trading goods became available, they used glass beads and silk ribbon. Mesquakie men carved stone pipes, clubs, ceremonial bowls, and wooden spoons. These costumes and objects often became part of the dances and ceremonies of the tribe.

Questions

1. Look at the poles crossed over each other on the left side of Donetta Wanatee's drawing. How do you think the wickiup was built?
2. What do you think it would be like to live in a structure shaped like this?
3. What part of the pipe dancer's costume might move as the dancer dances?
4. What kinds of movements does the pipe dancer seem to be making?
5. What is the jingle dancer holding?

Using a separate sheet of paper, draw a picture of a traditional dance or event you know. ⚄

Games

by Katharyn Bine Brosseau

HAVE YOU ever played Cat's Cradle? The two boys in the photograph are playing this traditional string game in Iowa Falls about 1900. Cat's Cradle, like many children's games, is part of folklife. Children learn such games from their family and friends.

Traditional games have simple rules, so that kids of many ages can play. Many traditional games, like Leapfrog and Follow-the-Leader, need at least two players, but can be more fun with more people. In games like Red Rover, kids have to choose teams and play against one another.

Children in Iowa didn't play baseball in the mid-19th century (it wasn't invented yet). But they did have fun playing Leapfrog, Red Rover, and Follow-the-Leader.

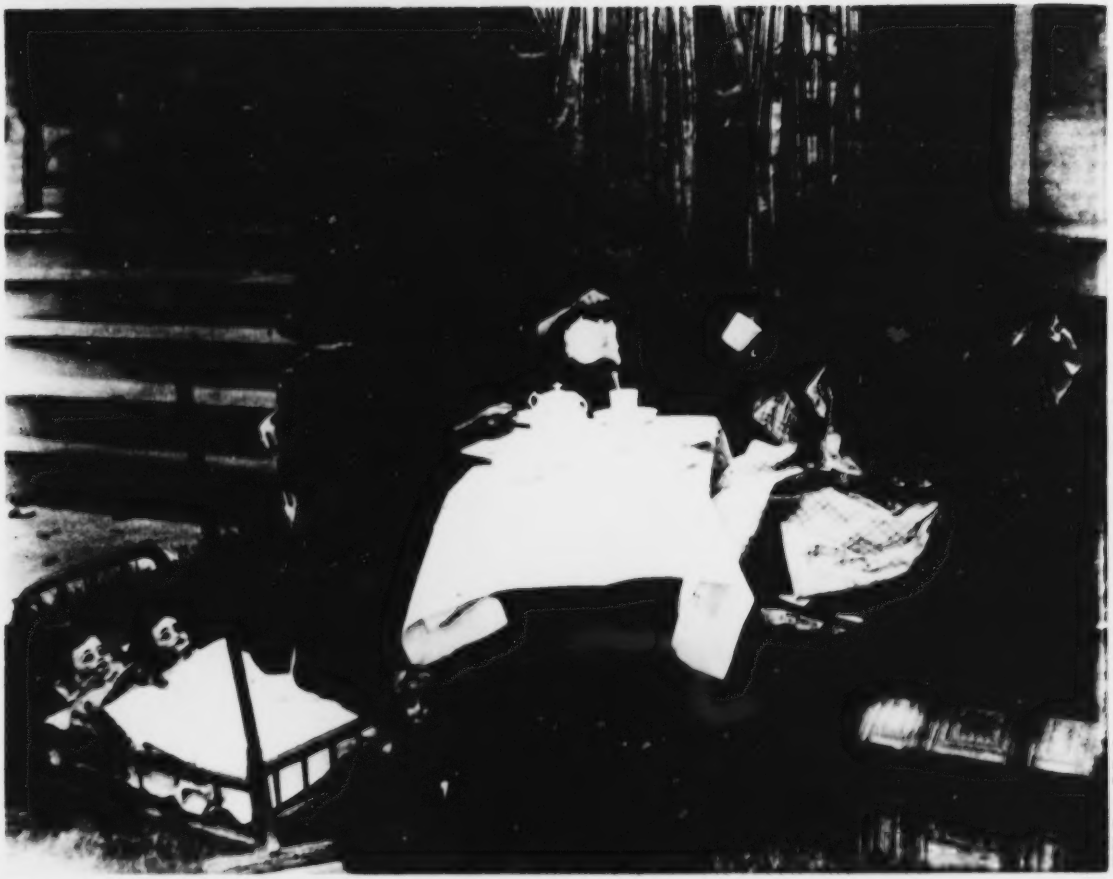
SHSI, Foster Collection

These Iowa Falls boys play a traditional string game called Cat's Cradle about 1900.

Why play games?

Why do kids play games? They play for entertainment. Many outdoor games are good exercise, too. Kids also learn how to cooperate with others, how to solve problems, and how to get along with others. Some games even teach kids how to behave. Simon Says, an old traditional game, teaches kids to copy others' actions when they don't know what to do. Captain May I (also called Mother May I) shows kids how to be polite when asking others for favors.

A game's rules can change over the years. Kids have created many versions of tag. In all the versions, one person is "it" and must try to touch one of the



SHSI, Foster Collection

Three boys spy on an Iowa Falls tea party around the turn of the century.

players. In touch tag, the person touched becomes "it" and tries to touch another person. One version of tag is freeze tag. Players who have been touched must stand "frozen" until they are touched by another player. Kids also play TV tag, a version where a player is "safe" from the "it" person if they name a television show just as they are touched.

Games you play

Think about the games you play. Who taught them to you? When you meet new kids, do you learn new games? List the games that you play, and think about their rules.

Imagine how you would teach other kids to play your games. Have you ever made up your own game? Do your games require equipment, like marbles, a jump rope, or a ball?

Do you think video or computer games are a part of folklife? ◘

Storytelling

LET ME TELL you the one about. . . . Did you ever hear the story about how I walked to school seven miles in the snow? Stories. You hear them from your parents, teachers, and friends. For centuries stories have been passed from generation to generation. Through stories you can learn about your family's history. Or you see how others have different experiences and values.

One Iowa woman told this story about her family in Iowa in the 1870s. Catherine Ann McCollum was a small girl when her family lived on a farm seven miles from Clarinda, Iowa. The stories she remembered present a picture of how evenings were spent in Iowa and capture the warmth her family shared.

We led the simple life; there was no other. . . . A lumber wagon was our only [way to travel], there was nothing to go to, and little money for any attraction there might have been. So we had to make our own entertainment. . . .

[Iowa winters were very cold]. . . . We were certainly comfortable while in bed, for we slept with a feather bed under us and another over us, with plenty of comforters, some of which were woolen throughout. One of three very large quilts covered the bed, piled high with the big feather ticks. There was the Queen's Fancy quilt, the Grape, and the Rose-in-the-Pattypan, all of which were very pretty and had been beautifully quilted by mother. . . .

Refreshments of some sort were always provided in the evening. . . . While eating apples, we sometimes told our fortunes from the seeds, using rhyme:

One, he loves,
Two, she loves,
Three, they both love,
Four, he tarries,
Five, he courts,
Six, they marry.

Sewing carpet rags was the children's usual occupation. . . . I made a good many balls. . . . My two brothers earned many a nickel at this job. The woolen mittens and long woolen stockings for the entire family were knitted by my mother largely during those winter evenings, and then, too, there was the never ending patching of trousers and darning of hose. . . . While carpet rags were being sewed and other work went on, we might ask riddles, and no matter how old they were or how often we heard them, they never lost their interest for us.

We always began with: "What makes a cow look over the hill?" "Because she can't see through it."

Then would follow: "What walks in the water with its head down?" "The nails in a horse's shoe when he walks through the water."

"What goes 'round the house and 'round the house, and peeps in at every little hole?" "The sun."

"What's of no use to you and yet you can't go

Illustrations by Cynthia Moore

without it?" "Your shadow."

Father always asked this one:

Twelve pears hanging high,
Twelve men came riding by.
Each man took a pear
And left eleven hanging there.

"Eachman" was a man's name!

And this was mother's favorite:

Within a fountain crystal clear
A golden apple doth appear,
No doors there are to this stronghold,
Yet thieves break in and steal the gold.

An egg.

Other favorites:

A man rode over London Bridge,
And yet he walked.

He was accompanied by a dog named Yettie.

These riddles were asked over and over again, night after night, without ever becoming wearisome. Sometimes we tried to invent new ones, but they were very poor as compared to the old. . . .

Questions

1. What are some of the stories told in your family?
2. What are some of the jokes or riddles told in your family?
3. What impact do you think television has on storytelling in families? Explain.

EXTRA: Write down or record on a cassette tape a story that you have heard or make up your own story.

Discover Your Own Family Folklife

Discovering You

The following activities are adapted from "Folklore in the Classroom," produced by the Indiana Historical Bureau, State of Indiana, and the Indiana Historical Society; and "4-H Folkpatterns," produced by 4-H Youth Programs, Cooperative Extension Service, and the Michigan State University Museum.

To discover your own family folklife, fill out the exercises on the next five pages. (Or you can photocopy them and then fill in your answers.) You can make a scrapbook by adding newspaper clippings, photographs, and recipes. Have fun!

1. Name, address, age:

2. Where I was born (city, county, state, country):

3. My nicknames:
   (a) Now, among my friends:
   (b) Now, among my family:
   (c) When I was younger:

4. What I do for good luck:

5. The last joke I heard and/or told someone was:

6. How birthdays are celebrated at home:

7. The first song that I remember my grandmother, grandfather, mother, father, or other family member singing to me:

8. Who taught me to (cook, quilt, sew, fish, hunt, or make some craft) and how long it took:

9. Jump-rope rhymes or other games I remember:

10. How we celebrate the Fourth of July and/or Thanksgiving at home:

Illustrations by Shelly Cilek

Family Folklore Card Game

Learn more about your family folklore by playing this game. It's a fun game to play with your friends or your family.

What you need: 2-10 players
32 (3- by 5-inch) index cards or small pieces of paper
pen or pencil

Time: 20-60 minutes

How to play:

Write the questions below on the cards or pieces of paper. Place the cards face down in a pile. The first player picks a card and chooses a second player to answer the question. After answering the question, the second player picks a card and asks a question. Continue until all questions have been answered. (NOTE: You may want to record the answers on a cassette tape. You can also play this game yourself by writing out the answers to the questions or answering aloud and making a tape.)

Questions:

What kinds of music does your family enjoy?

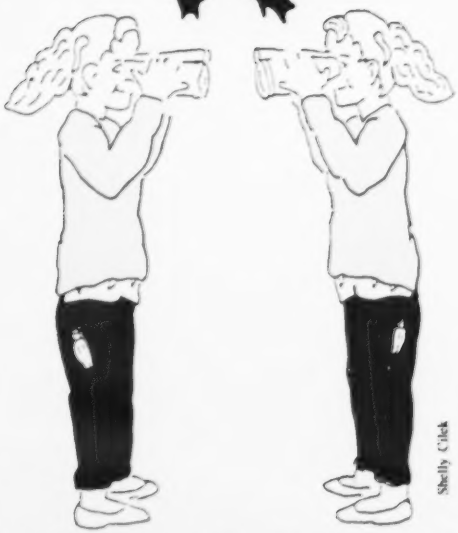
How did your parents meet and get married?

Do you own anything that is not worth much money, yet it is a prized possession you plan to keep forever?

Think of a holiday. What foods does your family prepare for it?

Is there anything that has been passed down through the generations in your family? Tell its story. (This could be an object or a tradition.)

Did you have any beliefs or fears when you were very young that you no longer believe or fear?



What does your favorite family photograph show?

Can you recall the funniest mistake that has happened in your kitchen?

Where do you keep your personal treasures?

How did your family celebrate a recent holiday or special occasion?

What does your favorite costume or dress-up outfit look like?

Have you ever bought or collected a souvenir?

Is there an activity your family does each year in the spring, summer, fall, or winter?

What do you do to get well when you have a cold?

Is there a food your family prepares that you or others consider mouthwatering?

Can you think of a prank that you have pulled or that has been pulled on you?

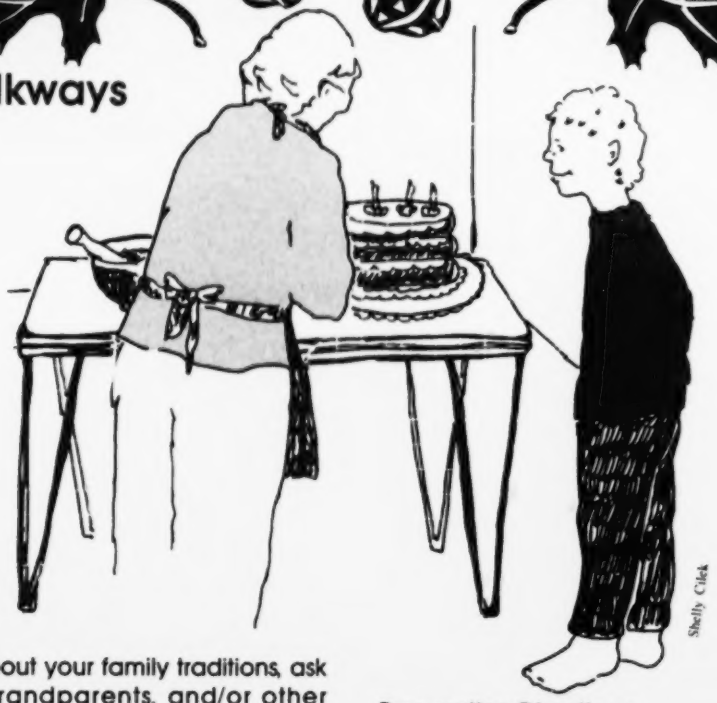
What does your family do for fun on the weekend? On a long car ride?

Hidden Stories in Family Photographs

To learn more about family relationships, customs, hobbies, occupations, events, and stories, look through photographs at home. On a separate piece of paper answer the following questions about the photographs. You may have to ask family members for information about the photos. Try the example below:

1. Who are these people?
2. What are they doing?
3. What is the relationship of these people to each other?
4. What kinds of clothes do they have on?
5. When was this photo taken?

Food Folkways



To learn more about your family traditions, ask your parents, grandparents, and/or other relatives to see if they have any recipes that have been handed down from one generation to the next. (Photocopy this page if you want to write down more than one recipe, or write down the information on an index card.)

Family Recipe

Your name:

Age:

City, State:

Name of recipe and cultural origin (country or ethnic group):

Name of person who gave you recipe:

Ingredients:

Preparation Directions:

Other questions to ask:

- **Who makes this recipe best?**
- **When is this food served?**
- **How is it served?**
- **Are there any stories about this recipe or the cook who made it?**

Family Treasures

What are family treasures?

- Keepsakes—anything people keep or give to someone else to keep
- Heirlooms (air-looms)—possessions passed from one generation to the next
- Souvenirs—something kept/given for remembrance

These treasures may have historical value—like diaries. Or they may be valuable in terms of money or sentiment. Family treasures all evoke memories. Many family stories are taught through objects such as quilts, jewelry, or photographs.

Fill out the questions below to find out more about your family treasures:

1. If my family and I were going away for one year, what objects would I miss most?

2. If I could take five items to prevent homesickness, what would I take?

3. Why would I take these five items?

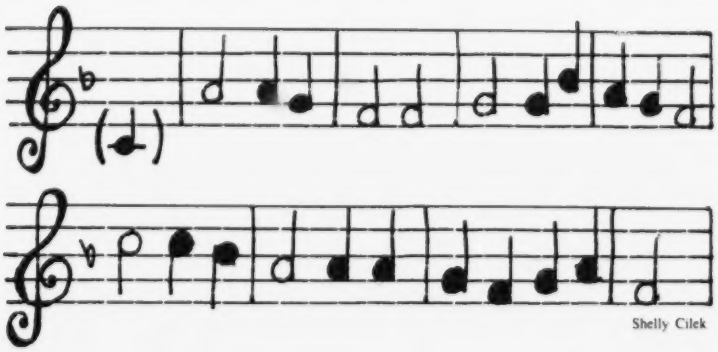
4. What are my parents and/or grandparents favorite family treasures?

5. What is my favorite story about one of my family treasures?

Folk Songs

DO-RE-ME-fa-sol-la-ti-do. . . . Whether you sing a scale or belt out a traditional tune in the car with your family, you could be singing folk songs. Folk songs are traditional music usually learned by word-of-mouth. Some folk songs are **ballads** *(songs that tell stories). Others are play songs like "London Bridge," while tunes such as "Happy Birthday to You" celebrate events.*

Below is a favorite folk song heard in Iowa. Do you know of any others?

Chip Wass

Shelly Cilek

Go Tell Aunt Rhody

Chorus:

Go tell Aunt Rhody
Go tell Aunt Rhody
Go tell Aunt Rhody
The old gray goose is dead.

The one she'd been saving
The one she'd been saving
The one she'd been saving
To make a feather bed.

The goslin's are cryin'
The goslin's are cryin'
The goslin's are cryin'
Because their mama's dead.

The gander is weepin'
The gander is weepin'
The gander is weepin'
Because his wife is dead.

She died in the millpond
She died in the millpond
She died in the millpond
Standin' on her head.

The following songs were written by Iowa City singer/songwriter Dave Moore and Iowa elementary students. As part of the Artist-in-Schools program sponsored by the Iowa Arts Council, Moore visits Iowa schools and performs and writes songs with children.

Elmo the Hungry Overhead Projector
One night a boy went to bed on Halloween
Just about midnight, he awoke from a dream
He stared at the closet, saw a light through the cracks
And he rose from his bed and he froze in his tracks

Chorus
You've heard of Dracula and Frankenstein
All evil spectors
Now you will hear of Elmo, the hungry overhead projector

Then the door flew open, and out of the blue
He saw an overhead projector he knew from school
Then the boy shook, and he burst into tears
And he barely could utter, "Why are you here?"

It said "I remember the time you knocked me off my cart
Now I have come to collect a few missing parts
I need some new plastic, so to begin
I think I will start by removing your skin

I want your eyes for new lamps, you ears for a crank
And when I get done your little face will be blank
I want your toes for a fan, your bones for rollers
And when I need bolts, I'll pull out your molars

I want your nose for a plug, your veins for a cord
I'm gonna nibble on your brains, when I get bored
Now I'm almost done, I just need one more part
For a motor I think I will pry out your heart.
—*Written with Clinton, Iowa students*

Chip Wass

Jake the Snake
One sad day when the zoo came to town
They left a cage open and a snake jumped down
He crawled all the way from the town of Victor
The biggest and the baddest boa constrictor

He said "the one thing I just love to eat
Is plump little children, third grade meat"
They named that monster, for heaven's sake
For the first kid he ate by the name of Jake

Chorus
We're talking snake, he ain't no toy
We're talking Jake, Jake the snake, oh boy

He crawled to the Amanas, to every seven village
Looking for kids, to eat and to pillage
He came and ate Jenny, Joy, Eric and Tim
And after that he gobbled up their teacher named Kim

He got fat and long as the Iowa River
Five foot teeth and a ten foot liver
Ugly as sin, it seemed he'd never die
He even ate the houses with the people inside

One day when Jake was up in a tree
Catching cars and eating them like sweet peas
Along came a girl and took out an axe
And she chopped down the tree and Jake fell on his back

Jake burst like sausage and the kids ran free
And they built a factory right under that tree
To freeze the meat from Jake and one day later
They called the place Amana Refrigerator
—Written with students in Amana, Iowa ⚄

Quilt Game

by Katharyn Bine Brosseau

A QUILT is a folk art that requires creativity plus time and patience. Today's quilt makers often buy fabric especially for cutting into quilt patches, but traditional-pieced quilts were made from pieces of fabric left over from homemade clothing. Quilts all have their own histories.

When my grandmother made a quilt for me, she used fabric scraps from clothing that she had made for my mother. Quilts like this are not only beautiful, but they represent memories of fabrics in days gone by.

Quilts made by pioneers were used as blankets to wrap around furniture on trips, and create walls within one-room houses. Pioneer women sewed the patches into **blocks** (the basic pattern that is repeated throughout the quilt). Many blocks were then joined together to make the **quilt top** (patterned side of the quilt). Then quilters often gathered for quilting **bees** (groups of quilters).

Finishing a quilt was the goal of a quilting bee, but quilters also liked bees because they could get together and talk. Snow, bad weather, and poor roads often isolated pioneers from their neighbors during the winter. Quilting bees were a chance for people to socialize.

Today many people still get together for quilting bees in Kalona. Dozens of quilters work out of their homes making quilts from traditional designs. People from all over the world buy the quilts made in Kalona.

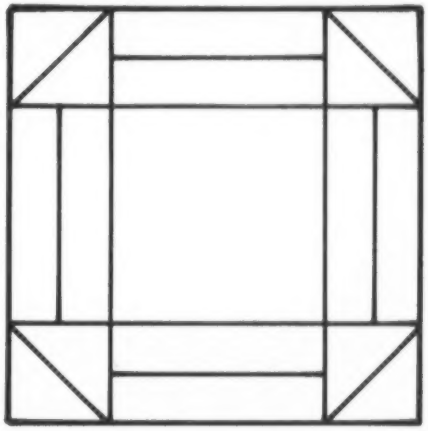
Steven Ohm

Quilts are like a sandwich: the quilt top and the back (usually a plain sheet) are the "bread." The* batting *(fluffy cotton) is like the filling. The batting makes the quilt warm. Sewing a quilt top to its batting and back would take one person several months, but many people working together can finish it quicker.

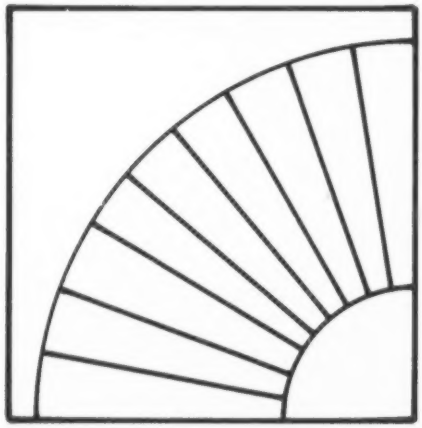
Pioneers quilt makers often used traditional quilt designs like the ones on the next page. Each pattern has its own name. Sometimes people design new patterns. Try creating your own quilt pattern by using the four quilt squares on the next page.

Kay Chambers

DIRECTIONS:
Using a separate sheet of paper, draw a large square. Copy and combine the four quilt patterns to design your own quilt.

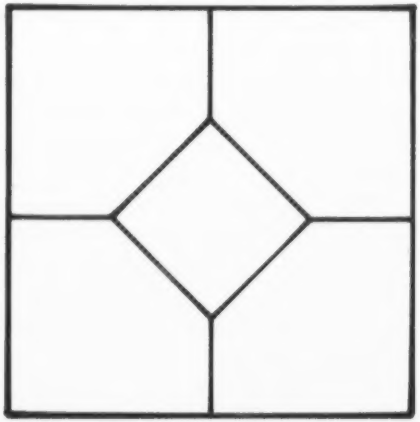


CHURN DASH

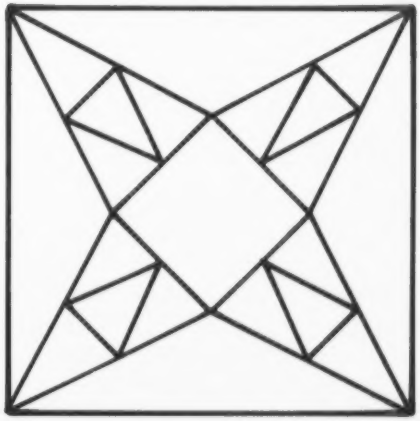


FAN PATCHWORK

NECK TIE



IOWA STAR



Illustrations by Kay Chambers

Festivals

by Victoria Lee

HAVE YOU EVER watched a parade during the Tulip Time Festival in Pella? Some festivals like this one celebrate ethnic folklife with special food, dances, crafts, games, and activities. Other festivals such as the Midwest Old Threshers Reunion in Mount Pleasant honor occupations. Many festivals celebrate the customs associated with an ethnic group. Have you ever visited the Mesquakie Annual Indian Powwow in Tama? Look at the map on page 26.

Steven Ohm

An Oskaloosa woman from Thailand wears a traditional costume.

An ethnic club for kids!

This is the first year Jenny Jaeger, 9, of Swisher has been in the Czechoslovakian (check-o-slah-VAH-key-an) organization called Sokol (SOW-kohl) in Cedar Rapids. (Czechoslovakia is an eastern European country). To the children and adults who are members of Sokol, it means having a fun place to go where you can practice gymnastics, and be with people who share your heritage. "It's fun," Jenny told the *Goldfinch*. "I like meeting people and doing gymnastics."

Sokol is an international organization with clubs all over the world. It was started in Czechoslovakia in 1862. Sokol came to St. Louis, Missouri, in 1865. It wasn't long before it spread across the country.

Who can join?

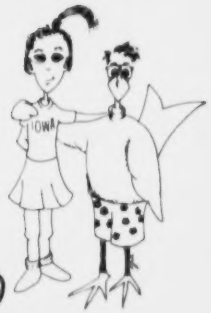
At one time, Sokol members had to be families of Czechoslovak or Slavic heritage. In 1985, however, the rule was changed and now anyone can join. Members of Sokol meet once or twice a week to participate in gymnastics with friends of their own age. The youngest class is for four and five year olds. The oldest class is for adults.

Members of Sokol not only practice gymnastics and calisthenics, but they also learn the history of the organization. This is important when they enter Sokol Slets (slehtss). Slets are gatherings where Sokol members compete in competitions as well as answer questions about Sokol. This year the national Sokol Slet is in Omaha, Nebraska.

Joselyn Peitz, 12, of New Hall has been in Sokol for six years. She helps teach younger classes. Her sisters Katheryn, 9, and Caitlin, 7, are also members. Says Katheryn, "it's a fun place to be."

—Victoria Lee

Iowa Festivals



Here's a list of a few of Iowa's festivals. For more information on these festivals write for a free copy of "Discover Iowa Treasures," Visitor's Guide, Bureau of Tourism and Visitors, Iowa Department of Economic Development, 200 E. Grand Ave., Des Moines, IA 50309.

Map by Kay Chambers

SHSI, Iowa City

Write each festival name on the map on page 26 by the town where it takes place.

MAY

Tulip Time Festival, Pella
Houby (Mushroom) Days, Cedar Rapids
Tivoli Fest Danish Celebration, Elk Horn

JUNE

Scandinavian Days, Story City
Two Rivers Festival, Des Moines
Red Oak Junction Days, Red Oak

JULY

Czech Folk Fest, Traer
Nordic Fest, Decorah

AUGUST

Amana Arts Festival, Amana
Mesquakie Annual Indian Powwow, Tama
Midwest Old Threshers Reunion, Mount Pleasant

SEPTEMBER

Irish Day on the Mississippi, Dubuque
Mexican Fiesta, Fort Madison
Oktoberfest, Davenport and Amana
Kalona Fall Festival, Kalona

OCTOBER

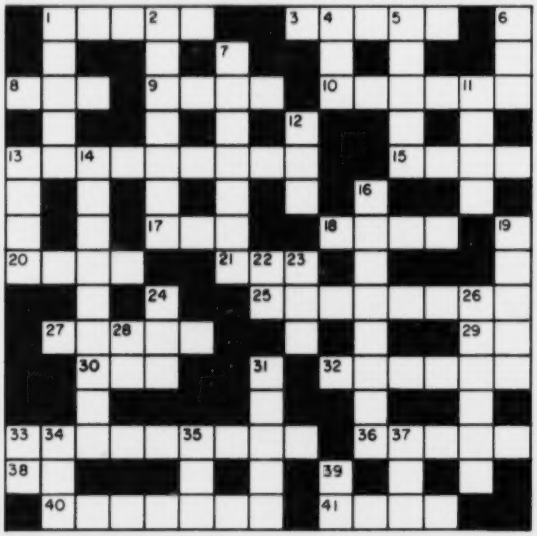
Osborne Heritage Days, Elkader

MARCH

Maple Syrup Festival, Cedar Rapids
St. Patrick's Day Celebration, Emmetsburg

Folklife Crossword Puzzle

by Ellen Stoltz



ACROSS

1. Points of light in the sky
3. Ballads are forms of folk _____.
8. Writing instrument
9. Past tense of bleed
10. Birthday parties are _____ traditions.
13. Handing down of a custom from generation to generation
15. A few
17. _____ whiz!
18. Nourishment
20. Female sheep
21. Distress signal
25. Traditions passed on from generation to generation are part of _____.
27. Tale
30. Number before two
32. Meetings for public discussions
33. American Indian group living near Tama, Iowa
36. _____ Brönte, 18th-century English writer
39. Nickname for Alsatia
41. Quilts and wood carvings can be forms of _____.
42. Its state bird is the goldfinch.

DOWN

1. Male cow
2. You can make a _____ of a gravestone.
4. Opposite of on
5. Hide n' seek is one of them
6. Month following April
7. Directions for preparing foods
11. A baby sheep
12. Ten minus nine equals
13. Ghost stories are one kind of
14. People you are descended from
16. Stories, tales, jokes, or riddles
19. Farmers plant these to grow grain and vegetables
22. Made with or from
23. Pioneers built _____ houses.
24. Plural form of "is"
26. Related group of people
28. Opposite of off
31. Folk art made from scraps of cloth
33. Nickname for Mother
34. Small creature, like a fairy
35. Abbreviation for American Medical Association
37. To cut
40. Musical syllable following "la"

Kay Chambers

Disk Detective

by Jean E. Wulf

Spring is here! Wild Rosie and Goldfinch are outside playing a traditional spring or summer game. Wild Rosie learned how to play the game from her parents.

You have probably played this game at one time or another. Do you want to see what they are playing?

To do so, load BASIC on an Apple IIe or IIc (with an 80-character screen) or IBM Personal Computer and enter this program.

NOTE: Type in everything in bold print. When you see a number before a " and a letter, hit the letter that many times inside the quote marks. For example, **3 "-"** means you type **"---"**. ◘

```
10 PRINT TAB(30) 7 "-"
20 PRINT TAB(30) "!" SPC (5) "!"
30 PRINT TAB(30) "!" SPC (1) "10" SPC (2)
"!"
40 PRINT TAB(25) 17 "-"
50 PRINT TAB(25) "!" SPC (7) "!" SPC (7)
"!"
60 PRINT TAB(25) "!" SPC (3) "8" SPC (3)
"!" SPC (3) "9" SPC (3) "!"
70 PRINT TAB(25) 17 "-"
80 PRINT TAB(30) "!" SPC (5) "!"
90 PRINT TAB(30) "!" SPC (2) "7" SPC (2)
"!"
100 PRINT TAB(25) 17 "-"
110 PRINT TAB(25) "!" SPC (7) "!" SPC (7)
"!"
120 PRINT TAB(25) "!" SPC (3) "5" SPC (3)
"!" SPC (3) "6" SPC (3) "!"
130 PRINT TAB(25) 17 "-"
140 PRINT TAB(30) "!" SPC (5) "!"
150 PRINT TAB(30) "!" SPC (2) "4" SPC (2)
"!"
160 PRINT TAB(25) 17 "-"
170 PRINT TAB(25) "!" SPC (7) "!" SPC (7)
"!"
180 PRINT TAB(25) "!" SPC (3) "2" SPC (3)
"!" SPC (3) "3" SPC (3) "!"
190 PRINT TAB(25) 17 "-"
200 PRINT TAB(30) "!" SPC(5)"!"
210 PRINT TAB(30) "!" SPC (2) "1" SPC (2)
"!"
220 PRINT TAB (30) 7 "-"
230 END
```

Wild Rosie and Goldfinch are playing _____.

(Answer on page 31.)

History Makers

Be a history maker! Send us your poems, stories, and artwork about Iowa history. We'll try to publish them in the next issue!

This summer you can read back issues of the *Goldfinch* and learn more about Iowa history. We'll send you a free index listing our back issues if you write us at: *Goldfinch* Index, State Historical Society of Iowa, 402 Iowa Avenue, Iowa City, IA 52240. This summer you may also want to visit some of Iowa's historic sites with your friends or family. Read "Pass It On" for more details. Write the *Goldfinch* and tell us about your summer sightseeing.

More than 4,000 Iowa students took part in the 1989 "Write Women Back Into History" Essay Contest sponsored by the Iowa Commission on the Status of Women, the Department of Education, and the State Historical Society of Iowa. Congratulations to the 194 finalists!

Below is the winning essay in the sixth- and seventh-grade division.

Harriet Tubman
by Melissa Stevens, 6th grade
Urbandale (IA) Middle School

Harriet Tubman is the woman that I admire most. You see, I am against slavery. She helped free slaves by risking her life. She was a caring and brave person.

In 1820, on a Maryland plantation, Harriet was born a slave. Her family was close and there was great love, even though their lives were filled with slavery hardships. This love gave her the ability to care for others—skin color made no difference.

As Harriet grew older, her caring was reflected in many ways. She became known as "Moses." Just as Moses did in Biblical times, Harriet led oppressed people to a "Promised Land"—Canada—freedom from slavery in the United States. During the Civil War, she was "Florence Nightingale" to sick and wounded soldiers.

When the Emancipation Proclamation was signed, her caring did not stop. Her time was spent helping sick people. She planted a garden so hungry people could be fed. I compare Harriet Tubman's caring to Mother Theresa and her continued work today.

Harriet was a brave person because she put others before herself. Not knowing the way to Canada, her only thoughts were to follow the North Star to freedom. Being a conductor on the Underground Railroad was dangerous. She had to lead slaves by night and rely on people to befriend them for food and shelter. If Harriet was caught, she would have been hanged. I compare Harriet's braveness to Martin Luther King Jr.'s. He put oppressed people first and gave his life preaching equality for all.

Just as slavery was a problem in Harriet's time, I believe we still have slavery today. People are slaves to being homeless, slaves to drugs, and slaves to physical abuse. I am going to work hard growing up to be a "Harriet Tubman" for these people.

Pass It On

Make a Rubbing

Learn more about your own family folklife by making a rubbing. You need: thin paper, artist wax crayons, masking tape. Tape a piece of paper on top of an artifact—a gravestone, ironwork, oak door, tile, or woodwork—and rub the paper with the crayon. Be careful not to tear through the paper and color what's beneath it. You can frame or post the rubbing.

Read More About It

My Backyard History Book by David Weitzman (Boston: Little, Brown and Co., 1975). An activity book full of fun things to do to learn more about your family folklife.

"Folklore: Stories and More," *Cobblestone* Magazine, July, 1983 (28 Main Street, Peterborough, NH 03458).

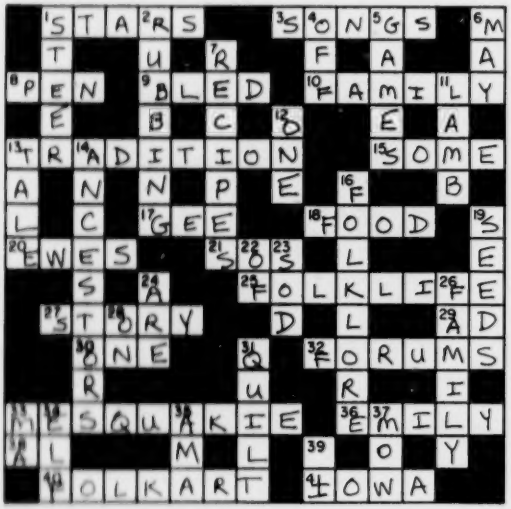
Summer Sightseeing

Visit the *State of Iowa Historical Building*, 600 East Locust in Des Moines. Museum hours are 9 to 4:30 p.m., Tuesday through Saturday, 12 to 4 p.m. Sunday. Visit these other historic sites in Iowa:

- *Abbie Gardner Sharp Cabin*, Pillsbury Point, Arnolds Park. See a log house built in 1856. Open Memorial Day through Labor Day, Wednesday through Monday, noon to 5 p.m. or (for school groups) by special appointment.
- *Mathew Edel Blacksmith Shop*, Haverhill. Open Memorial Day through Labor Day, Thursday through Monday, noon to 5 p.m. and by special appointment.
- *Montauk Historic Site*, Clermont. Site includes Montauk, Governor William Larabee's 1874 mansion; the 1858 Union Sunday School; and the Clermont Museum. Montauk is open daily, Memorial Day through October 31, weekends and holidays, noon to 5 p.m. and by special appointment. The Clermont Museum is open Memorial Day to Labor Day, weekends and holidays, noon to 4 p.m.
- *Toolesboro Indian Mounds National Historic Landmark*, Toolesboro. See an archaeological site of three burial mounds from 200 B.C.-400 A.D. Open Memorial Day through Labor Day, Friday through Monday, 1 p.m. to 4 p.m.

Answers

Page 28:



Page 29: Hopscotch
Back Cover: Tug-of-war

History Mystery

hese people are standing
nd Briley's Pond in Ames.

he year is about 1912.
hey are about to play a
ional game using a rope.
his game is still played

do you think these people
oing?

GD 47405SOCIAL S28010N A
Social Studies Dev Center
Attn: Jane Henson, St 120
2805 E 10 Indiana UT 120
BLOOMINGTON IN 47405